

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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For the Christian Secretary.

On the Obsolete Verbs,

*Wit*, past *wot*, and *wis*, past *wist*.—These verbs are found abundantly in the old writers, and as they exhibit some peculiarities in their use and in their relation to each other, they are deserving of attention.

1. *Wit*, (also written *wite*, *witte*, *wete*, *weed*, *welt*) is the more ancient Teutonic form; compare Meso-Goth. *witan*, Anglo-Sax. *witan*, *wietan*, Iceland. *vita*, Swed. *weta*, Dan. *vide*, Dutch *weet*.

'To *wite* whi and what *wise*?—R. Brunne.

'Where that the wisest of Caldeo.'

'Ne couden *write* what it mente.'—Gower.

'Ye *weten* that aftir tweyn dayes.'—Wyclif.

Mat. 26 : 2.

'This I do you to *wewe*.'—Holland's Pliny.

'That is to *wit*.'—Joye.

'We do you to *wit* of the grace of God.'—Common Version, 2 Cor. 8 : 1. So Gen. 24 : 21. Ex. 2 : 4. 2 Cor. 5 : 10, but always in the infinitive mode.

The use of this form is still retained in the technical phrase to *wit*, 'namely,' but is otherwise obsolete.

2. *Wot*, (also written *wat*, *woot*, *wott*, *wote*) the past tense of *wit*, after the strong inflection, (compare *abide*, past *abode*; *arise*, past *arose*; *ride*, past *rode*; *shine*, past *shone*; *smite*, past *smote*; *wrote*, past *wrote*;) but used also even in earlier times for the present tense.

'He *wateth* wel that his writing sheweth in what wrong way he himself is.'—Sir T. More.

'Which thing she *woteth* should grieve his stomachke.'—Vices.

'More water gildeth by the mill than *wots* the miller of.'—Shakesp.

*Wot* occurs in the common English version of the Bible eleven times, and uniformly in the signification of the present tense. See Gen. 21 : 26. Acts 3 : 17, etc.

For the Christian Secretary.

If I have taken any thing by false accusation, I restore him four fold.'—Luke 19 : 8.

Wot is used also by some modern writers, as Sir Walter Scott and Lord Byron, but probably only as an antique expression.

Note. Use of the past tense for the present in this verb, is found in Meso-Gothic, Anglo-Saxon, Icelandic, Danish and German. Compare the similar use of the Gr. *oida*, and of the Lat. *noti*.

3. *Wis*, (also written *wisse*, *wiss*) is the more modern Teutonic form of the same verb; compare Old Germ. *wizan*, Germ. *wissen*. So Meso-Goth. and Anglo-Sax. *etan*, 'to eat,' becomes in Old German *ezzan*, and in Germ. *essen*.

'Or we depart I shal thee so wel *wisse*. That of min hou ne shalt thou never misse.'—Chaucer.

'This bood would do a young man more good, I *wiss*, than three years travel abroad.'—Archam.

*Wis* is a later orthography. It is now obsolete.

4. *Wist*, (also written *wisted*, *wyst*.) the past tense of *wis*, after the weak inflection: (compare *lose*, past *lost*), used only as a past tense.

'What wolt thou say? Thou *wisted* not right now, whether she were a woman or a goddesse.'—Chaucer.

'Or the kyng or any other *wyst* wher he was be com.'—Berners' Froissart.

'And if ye *wisten* what it is I wole mesry and not sacrifice.'—Wyclif. Mat. 12 : 7.

*Wist* occurs in the common English version of the Bible thirteen times, and uniformly with the past signification.

*Wist* is used by Lord Byron, but probably only as an antique expression.

'Among the stones I stood a stone, And was scarce conscious what I *wist*.'—Lord Byron.

It appears then that from the two dialectic forms, *wit*, past *wot*, and *wis*, past *wist*, one complete verb was made up, viz. *infin. wit*, pres. *wot*, past *wist*, which exhibits itself in our common version. But these forms are now entirely obsolete, except the infinitive, which is retained in the technical phrase to *wit*, 'namely.'

For the Christian Refector.

Ice House Disciples.

MR. EDITOR.—In your paper of last week, my eye was attracted to a short article by Rev. B. S. Low, entitled *Hot House Disciples*, in which he graphically describes a class of ardent but superficial professors, and suggests that the church in these days is distinguished for its *hot house* and consequently feeble character. That such professors are rather numerous amongst us, cannot be denied. Neither can we decidedly say, that the church generally is not deserving of the charge brought against it; although it may be doubted whether she is thus distinguished beyond the church of all other times. But while musing on this subject, I was forcibly impressed with the fact that we have amongst us a still more numerous class of professors, who may be styled *Ice House Disciples*, and whose churches too which are little better than *ice houses in disguise*. Cold,

heartless, inactive, they are never moved at all, whether in revivals or out of them; but go freezing all along their inanimate and useless course. Such disciples are, frequently, tolerably correct as to doctrinal sentiment, and sometimes, too, quite decent and respectable, in their moral deportment. But nothing melts them; such is their intense coldness and tendency to keep in a frozen state. Their hearts are like icebergs, which do not get thawed out, even in summer. Indeed a cold atmosphere is congenial to them. They are averse to all heat; have a horror of excitement, and are never more disturbed than at the prospect of a warm and powerful revival. They appear well enough—cold, decorous, becoming, as much so indeed as a Russian ice palace. Nor are they destitute of light; it glitters through them like the sunbeams amid the pinacles of Alpine glaciers. They are only destitute of heat. So quiet, so sober, so inactive are they, that they make no noise or disturbance. Indeed they have a prevailing horror of every thing like stir. They act just like persons who are conscious of being frozen, and who are afraid to come near the fire, because it might hurt them greatly in the thawing out.

Such persons relish cold and glittering sermons, splendid churches, and polite assemblies. Or perhaps they are totally indifferent about every thing but their own comfort—will be perfectly satisfied, if not exposed to a warm and exciting temperature. Some of them are distinguished for their good taste, and are great sticklers for order and decorum,—very good things in their place. But many of them are like other men, so far as taste is concerned, and whether the church be in order or disorder, they have no particular concern.

They hate pungent, burning sermons—dislike, especially, warm-hearted prayer meetings, and have little confidence in fervent, energetic Christians. They are perpetually prophesying the downfall of young and lively converts; and never rest satisfied till every thing in and out of the church becomes as cold and heartless as themselves.

All the defections in the church they attribute to heat, or excitement, as they call it. All the failures and fall of ministers, all the inconsistencies of churches, all the superficial knowledge and inexperience of young members, all the difficulties and divisions which occur in seasons of coldness and inactivity, they trace back to the presence and influence of heat at some former period.

A very little heat, perhaps, they will bear, and even approve; but any thing like intense warmth and energy they regard as the greatest of evils—the fruitful source of unnumbered mischiefs.

These professors and churches glory in the fact that they are able to maintain what they call unity and stability, but it is the unity of frozen fragments consolidated and bound together by cold—the stability of an ice house, compactly filled with the products of winter. At least, this is the opinion of your friend,

A PASTOR.

For the Christian Secretary.

If I have taken any thing by false accusation, I restore him four fold.'—Luke 19 : 8.

Religion leads to restitution. When a man is converted, he asks the forgiveness of those he has injured. If the injury be of pecuniary nature, he makes restitution. It is not enough for him to say to his injured neighbor, I am sorry, he must restore that of which he has robbed him. When Zacchaeus was converted, he felt willing to restore four fold.

If a man thinks he is converted, and can hold all his previously acquired unrighteous gain, when it is in his power to make restitution, he deceives himself, and his religion is vain.

Conversion is the beginning of right doing, not an abomination from the rules of common honesty.—Grant that restitution would be inconvenient—would lesson your worldly comforts. Hell will be inconvenient—there are no comforts in hell.

If a man will be a christian, he must obey Christ's commands. Reader, have you wronged your neighbor in his property? Have you repented? Have you restored unto him his own? Remember, you cannot be a christian and a robber at the same time.

R.

Encouragement to Young Men.

What encouragement to industrious habits and perseverance in the acquisition of knowledge and improvement of the mind! As we look back on the past, we read of hundreds who have risen to stations of honor by their own exertions. There is not an instance on record, where a man put forth all his energies and determined to be something, who did not reach the height of his ambition.

It is not those who have what is called a liberal education, who are the most useful men in the world, and who alone can occupy stations of trust and honor. On the contrary, the most talented men in our country belong to that class who received their education at the work bench, the plough, the press and the anvil. Who are the most prominent men in our Congressional and Legislative halls—in the pulpit and at the bar? Those who were cradled in poverty, and fought their way through much sorrow and tribulation—who met with hard rubs on every side—who were despised and reproached and sneered at by the proud and the rich. Poor and friendless young man, do you ever feel discouraged? Do you sometimes sink to the earth in despair? Suffer not the indulgence of these feelings, but renew your energy by perusing the histories and following in the footsteps of those who have gone before you. You have not more to contend with than others—and the prospect is bright and glorious in the far distant future. Hope on, and persevere.

A few years ago Luther Severance and James Harper were bringing water by the pail full, to wash type in a printing office—they were knocked about here and there, and scolded to by the older boys. But they did not sit down and weep, and declare they would run away from their masters. No—they stuck to their trades, year after year, till they became of age. Where are they now?

Too HIGH-FLOWN.—Professor Stuart, of Andover, when formerly a settled minister at New Haven, was one day waited upon by a certain parishioner of his, who complained that he preached in language which many of his hearers could not understand. "Indeed, I was not aware of that," said the professor. "I have always designed to speak to be understood. I should be sorry to think otherwise." "I dare say you would, Mr. Stuart," replied the other; "but it is really the case, notwithstanding; though perhaps you may not be aware of it yourself." "I certainly am not, rejoined the professor. "I do not recollect any language of mine, in the pulpit, above the most ordinary comprehension." "Ah!" said the pious parishioner, "how very apt we are to deceive ourselves. We can never see our own faults. Now I can recollect a great many instances where you've preached in a language quite too high-frown for your hearers—I mean the majority of 'em—for but that I could make it out pretty well myself." "What are those instances?" asked the

professor, mildly. "Oh, they're a great many," returned the parishioner. "Will you be so good as to name one of them?" said the professor. "Why, yes, since you insist upon it," replied the parishioner, very confidently. "I'll name one very noted instance. It was only last Sabbath-day you said in your sermon, 'Procrastination is the thief of time.' Now the women and niggers can't understand that!"—N. Y. Transcript.

From the Courant.

Herod Antipas.

BY DAVID V. W. G. BARTLETT.

The lords, centurions, and captains of Galilee, the great, the wealthy, young men and maidens, old and young, were assembled in the festive hall of Herod, to celebrate the anniversary of the day of his birth.

The bacchanalian song re-echoed within the massive walls of the saloon, and the vulgar jest, the careless laugh, the praising shout, mingled with singular accordance; and the maddening wine cup passed round quickly. The king exulted by the free use of wine, cared not, knew not what he did, but gave himself up to uncontrollable pleasures.

Among the young of Galilee who gaily tripped to the sound of music, was one of exquisite beauty called Salome, who succeeding in her bewitchery called the proud king.

Her dark ringlets hung carelessly over her snow white neck, and a bright rosy blush mantled her cheek, her step was majestic, her brow lofty—in short, she was one of those creatures who purposefully entangle the heart of man, and lead him on to ruin.

The maiden soon approached him, when the king spoke. "Maiden, what wouldst thou have?" She flitted by him and was lost to his eye when again she emerged from the merry throng and knelt before the king. He spake again, "I swear unto thee Salome, whatsoever thou shall ask, it shall be given, even unto the half of my kingdom." She answered, "Give me the head of John the Baptist in a charger." "Give me some wine," said the king, let me drink long and deep!" After drinking of the liquid fire, he exclaimed to one of his servants, "Go behead John the Baptist, and give his head to this maid in a charger."

When the evening dew began to fall from heaven, and the hour of reflection was come, Herod Antipas sat in his locked chamber with his open window before him.

Reflecting upon the scenes of the past day, his bosom was filled with remorse; would that he could recall that day, and then a whisper would steal into his ear. "Thou canst not!—repent." Repent! No, his proud heart would never bow; and he thought on, "Who is this man that hath arisen condemning all our pleasures, not allowing us to die in peace?" A knock at the door startled him from his reverie; he rose, unlocked the door—a servant was at the door. "The disciples of the strange prophet await below for the body of John the Baptist; shall we give it them?" A short response in the affirmative was given, when he relocked his door, and resumed his seat by the window, and watched the disciples.

The still bleeding body of John was delivered unto the disciples, when they fell on his body and wept.

Strong was the affection they had for him, and so few were the followers of Christ in those days of persecution, that they felt indeed their loss.

The scene was an affecting one; but instead of softening the now cold heart of Herod, it only served to augment the callousness of his heart; and in the midst of his anger he exclaimed, "Cursed be ye, and your master!"

Did the haughty king repose calmly on his pillow that night? Did no secret feeling of remorse lurk in his bosom? Did the angels of God's vigil keep, over one who had cursed the Son of God, had murdered one of his humble followers!

Was there no lurking fear of eternity! of hell! We are not dreams haunted with demons and damned spirits? Did he not dream of his approaching downfall, or was his heart so callous, so lost to all impression, that he slept soundly on his downy pillow.

\* \* \* \* \*

Just at dusk on one of the last days of long autumn, might have been seen a hoary headed man approaching a neat white cottage in the land of Exiles.

His appearance was frugal and his features plainly told that he was troubled with an inner hell within. He turned in at the little gate before the cottage and knocked at the door.

It providentially happened that a humane and pious man was the inhabitant; he questioned the stranger "whom he was? where from?" but received no answer but "but I am dying, O! I am dying."

He helped the stranger in and laid him on his own couch and watched over him. Soon he perceived the stranger to be deranged, and listened to his ravings, thinking that he might obtain some knowledge of the one he was entertaining.

The stranger raised himself and gazed wildly around the room and its inmates, fixing his eye in one dark corner with horrid glare, exclaimed, "There he lies in that corner! see him there!"

Now the executioner approaches! see him kneel on the cold ground! see that steel! there's his bloody head! my God! mercy! mercy!" and he raised his voice to its highest pitch. "Be calm," said the cottager. "Calm, calm! When the blood of a fellow creature is upon me. Calm, when I've cursed the Son of God. No, no?"

Then he fell exhausted into a fitful slumber, even anom, starting widely from his sleep.

When he awoke, the cottager perceived the stranger's reason had come to him

# THE CHRISTIAN SECRETARY.

## Christian Secretary.

HARTFORD, JULY 12, 1844.

### Missionary Meeting in Providence, R. I.

A general missionary meeting of the Baptists of Rhode Island, as we learn from the Refector, was held in the Pine street meeting-house, Providence, June 18, and 19, agreeably to a recommendation of the Baptist State Convention in April last.

Nearly all the churches in the State were represented. After spending a season in special prayer for a divine blessing upon the exercises, and for a deeper and more affecting sense of individual responsibility in reference to the evangelization of the world, short essays, previously signed to the pastors of the State, prepared with evident care, were read, and addresses made upon the themes discussed.

The Rev. Dr. Parson delivered a sermon in the evening of the first day, the object of which was to make Christians feel the solemn obligations binding upon them to give the gospel to the perishing, and the criminality of indifference and want of devotion to the great work.

The subjects treated upon in the Essays were,

1. Duty of giving the gospel to the heathen.
2. Ground of efficiency in the primitive church, considered as a missionary body.
3. Reciprocal influence of foreign and home missions.
4. Importance of interesting the children of the Sabbath school in the missionary cause.
5. Prayer in behalf of missions.
6. Importance of practicing rigid economy in order to benevolence.
7. Reflex influence of missions.
8. Duty of pastors to introduce and steadily to prosecute some plan for missionary labor in the churches.
9. The Monthly Concert.
10. Importance and duty of the systematic study of the subject and history of Christian missions.
11. Results of missionary labors.
12. Best plan for raising funds.
13. Relation of the Board to the churches.

The discussion of these themes called forth many facts and arguments which must tend to promote the missionary spirit, and lead to more decided and efficient action in promoting the work of human salvation. In the afternoon of the second day, a melancholy providence occurred.—Deacon Barker, of Portsmouth, father of the missionary Barker at Assam, as he was returning from his brother's house, fell upon the sidewalk, and immediately expired.

### More Fatal Riots in Philadelphia.

The city of Philadelphia has again been disgraced by scenes of riot, bloodshed and murder. The terrible riots of the 6th, 7th and 8th of May, have been fairly thrown into the shade, by the still more terrible and fatal ones of July 6th, 7th and 8th. Full accounts of these disastrous riots will be found in another column.

We have looked with some care, to ascertain the origin, or immediate cause of this scene of outrage and murder, but have not been able to trace it to any direct attack from either of the belligerent parties which at present divides public opinion in Philadelphia. We refer to the Native American party on the one side, and to the Catholics on the other. The first thing that gave us any apprehensions of an outbreak on the 4th of July, was an editorial paragraph in the Catholic Herald of July 4, printed probably the day previous, in which the editor intimates that "the banners to be borne in the Native American procession, were to be most offensive to the religious feeling of Catholics." This announcement, notwithstanding the advice of the Herald to the Catholics, to stay at home, to exercise temperance, charity, &c., and to avoid collision, could not have produced a salutary effect upon the Catholic populace. We have learned nothing in reference to the designs on the banners of the Native Americans on the 4th; but the first thing that appears to have given apprehensions of a riot, was the destruction of the tents of the Indians in the evening of the 4th, or rather on the morning of the 5th. It was claimed by the Indians that this outrage was committed by Irish Catholics, but we have seen this denied. The N. Y. Tribune claims that it was done by a set of rowdies, and that it is impossible to prove who they were, or to what nation they belonged. At any rate a pretext was offered for the commencement of an attack, and a Catholic church appears to have been selected as the place to commence hostilities. The foolish excuse that a Catholic priest had concealed arms and ammunition in this church, offers not the least justification for an attack upon it by a mob. The civil authorities of Philadelphia should have attended to the matter, if fire-arms were concealed there contrary to law, not a lawless mob. But the mob chose to take the law into their own hands, and the consequence was, the terrible destruction of life which followed. The fight appears to have been between the mob that first attacked the Catholic church, and the military. This, we believe, is a pretty correct statement of the origin of the riots, and we leave it to the public to decide who were the aggressors.

The city of Philadelphia has acquired a most unenviable notoriety, in consequence of being governed by mob law; for this is the mildest term that can be applied to the miserable manner in which the law is enforced there. The mob appear to have control of the city, and whenever they feel disposed to get up a riot, they continue it at pleasure. This state of things must be most deplorable. The lives of peaceful citizens are continually in jeopardy, and their houses liable at any time to be burned over their heads, is certainly a miserable order of things to live under. No quiet, peaceable minded man would think of purchasing property in Philadelphia, with a view of residing there; and we should suppose that all such persons who are already located there, would begin to think about a change of residence. But the depreciation of real estate which must ensue if these mobs are to be tolerated, is a small affair in comparison with the loss of life, which now occurs at every riot, and the effect that such a state of things must produce upon other cities. The mob spirit of Philadelphia might be prevented if the Mayor and other city officers, would adopt efficient and energetic measures to this end. No mob could sustain itself for twelve hours in any city in New England, for the simple reason that the laws are respected and enforced. Let the freemen of Philadelphia select for their rulers men of stern moral, who respect the laws, and are courageous enough to enforce them, and this reign of mobocracy will cease in a short time.

### Bigotry in the 19th Century.

The London Record publishes a letter from Dr. Kelly, dated Madeira, May 4, 1844, which states that a woman named Maria Jonquias had been condemned to death on the 2d of May, for heresy. This woman was the mother of seven children, and when imprisoned nearly a year ago, had an infant at her breast. The courts preferred against her, that she denied the doctrine of the Trinity, the Virginity of Mary, and maintained that the sacramental bread, is bread, and that images should not be venerated. The first two charges were not proved against her; of the

last two, one witness swore that he heard her say that the Host is not bread, and respecting images all declared that she did not say that images should not be venerated, but that she did say the Holy Scripture forbids the adoration of them. This appears to have been the head and front of her offending, for which she was sentenced to die, according to the law of Dec. 15, 1774. The sentence, we presume, had not been carried into execution at the date of the letter. The condemned is represented as a most clear minded, intelligent Christian woman, and quite willing to die, if the Lord will.

We should hardly credit the foregoing statement, were it not for the fact that the name of the writer of the letter, that of the Judge, or person who sentenced her, together with those of the Jury are given. Should this woman be burned alive for her heresies, it would doubtless prove the means of opening the eyes of the people, the result of which would be, a repeal of the law under which she was condemned. It is time that such outrages as this had ceased.

The Rev. Dr. Parson delivered a sermon in the evening of the first day, the object of which was to make Christians feel the solemn obligations binding upon them to give the gospel to the perishing, and the criminality of indifference and want of devotion to the great work.

The subjects treated upon in the Essays were,

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The account of the death of this man will be found in another column of this paper. It appears from the statement, that Smith was in custody, on a charge of treason, and attempting his escape, when he was shot. The circumstances might have justified this proceeding, but we doubt it. The populace was excited to the highest pitch, by the recent acts of this pretended prophet, and under the circumstances, doubtless, acted without deliberation. We fear the effect will be to excite sympathy in behalf of the Mormons, and that they will now plead persecution more than ever.

The death of a man who has played such a strange and singular part as has Jo Smith, for ten or twelve years past, is not unworthy of note. By some almost unaccountable means, he had succeeded in drawing around him some fifteen or twenty thousand followers, many, perhaps a majority of whom, he had induced to forsake their homes, and congregate at Nauvoo, a place, offering at the time of its first settlement, and even now, but very few inducements for emigration. He was a man of coarse, rough manners, yet he was shrewd enough to hold his followers in the most perfect subordination, and they were ready at all times to do his bidding, even to the taking of life, if required. His system of religious faith was one of the most absurd and ridiculous that could be invented, yet he was successful, absurd as it was, in making dupes to it to an alarming extent. But his race is run, and it is to be hoped that his errors may die with him; yet we fear this will not be the case. A successor to the prophet will undoubtedly arise, (probably in the person of Sydney Rigdon,) who will continue to promulgate the heresies and impositions of Smith. Time will show the effect which the death of this strange genius will produce upon his followers.

P. S. Since the above was in type, later intelligence has been received, by which it appears that only seven men were placed as a guard around the prison, and that a large number of armed men forced their way through this guard and commenced an attack upon the prison. Smith was armed with a revolving pistol, which he had discharged two or three times, when he made his appearance at the window, and was shot while in the act of escaping.

HOW TO DO GOOD IN MORE WAYS THAN ONE.—An agent for the Secretary, under date of July 8th, writes as follows:

"After our Monthly Concert in the evening, I stated, that, wishing to do something more than I had done previously, for the cause of Missions, I had taken the agency of the Christian Secretary, intending to give all the commissions allowed me, to that cause, and that I should be happy to take the names of all that wished for the paper; and thus help sustain the paper and the missionary cause at the same time; feeling willing myself to labor in my shop, or any way that I could, to sustain those who have forsaken home and all its endearing associations for Christ's sake, to preach Him to the perishing heathen. I hope next week to send a few more names." Yours, &c.

The names of five new subscribers accompanied the above letter, although the church from whence they came is a small one, and quite a number of papers circulate there already.

THE JEWS.—A schism has existed for some time past among the Jews of Frankfort, Germany, which has resulted in the separation of nearly two-thirds of their number from the ordinary ritual of the synagogue, who style themselves Reformers. They deny belief in a coming Messiah, and discard circumcision. Several eminent Jews in different parts of Germany, have united with them. Charges having been preferred against them, in which one of the Rothschild's united, the Senate decided in favor of the Reformers. It is said they propose founding colonies in the north of North America.

MORMONISM.—Two Mormon preachers have been stationed in this city as missionaries. They advertise that they hold meetings every Sabbath morning, afternoon and evening, at the City Hall. We learn verbally, that they go out into the country villages during the week, for the purpose of holding evening meetings, and that they do not hesitate to denounce positively, that Jo. Smith ever had a book called the Mormon Bible. They profess to believe in the word of God alone, and preach from it. We have not heard of their making any converts in this city, but understand that two ignorant persons were baptized into the Mormon faith last Sabbath, in Windsor.

SABBATH SCHOOL TEACHERS' CONVENTION.—A copy of the Minutes of the Ninth Anniversary of the Sabbath School Teachers' Convention of the Worcester and W. Mass. Baptist Associations, held at Worcester, Mass. June 11, 1844, has just reached us, from which we call the following items. Several Essays upon subjects of vital importance to Sabbath Schools were read, and Resolutions were adopted recommending the Sabbath School Treasury, The Young Reformer, and the publications of the New England Sabbath School Union. "The N. E. S. S. Union is now prepared to furnish the Baptist denomination with a series of Periodicals, Question Books, and Library Books, of every grade, equal, if not superior to any published in the country, and at the lowest prices."

The following extract which we copy from the Minutes, show the present condition of the schools.

"From the foregoing table and abstract we have the following summary. The whole number of teachers in the thirty one schools is 431; of scholars 4213. The average attendance in twenty six schools 2388, or nearly sixty four per cent of the whole number belonging to the same schools. The number over fifteen years of age in eighteen schools is 1494, or about fifty-four per cent of the whole number. The number under six years of age in nineteen schools is 315, or about eleven per cent of the whole number in the schools. There are 7843 volumes in twenty-nine libraries. Two schools did not report on this point. Thirty-eight conversions and thirty-one deaths are reported. The average proportion of church members belonging to the sabbath school in several instances. Of members of congregations three-fifths \$363 71 have been raised for the improvement of the libraries, be it fifteen volumes, the cost of which is not specified. Out of twenty six schools which reply to the question, "Do you observe the sabbath school concern?" Fifteen reply in the affirmative, ten in the negative, and one

"in part." Out of twenty-six schools which return answers to the inquiry, "Do you hold regular teacher's meetings?" the answer from eleven is "yes," from ten, "no," and from five, "in part." Out of twenty-four schools reporting on this subject, four require their scholars to commit their lessons to memory; two do not; and eighteen do so in part. There is but little diversity in the use of question books. Stow's, Hague's, and in a few schools, Lincoln's, are used for the Bible classes, and the New England and Banvard's, for the younger classes."

### American Asylum.

We learn that the Directors of this Institution have voted to make very extensive alterations and improvements in the present building, and to erect an additional one of three stories, to contain nine school rooms and a large chapel. This step is rendered necessary by the increase of pupils, and the prospect that this increase will be permanent. When the present building was erected, about twenty-six years ago, it was thought that accommodations for one hundred pupils would be ample sufficient for all that would ever apply for admission. There are now however, one hundred and fifty-five, and some expansion of brick and mortar seems imperatively demanded. The Directors have met the case with their usual liberality, and appropriated about \$10,000 to the necessary enlargement. The whole is to be completed within four months of the present time, and when completed, there will be no Institution of a similar character in this country, and perhaps none in the world, whose interior arrangements will approach nearer to perfection than those of the American Asylum.—*Religious Herald.*

WASHINGON HOUSE, NEW HAVEN.

MR. EDITOR.—I recently visited the city of New Haven, and as a delegate, attended the anniversary of our Baptist State Convention, which by the way, was one of the most religious and harmonious that I ever attended.

Through the kindness of the Baptist friends in the "city of elms," I, with some other brethren, was quartered at the "Washington House." And as a temperance man, for the benefit of the travelling public, allow me to say, that this house, recently opened at No. 51 Elm street, by Mrs. C. Hill, is decidedly one of the best public houses with which I have ever become acquainted, and one of the best that exists in the State. It has recently been fitted up in good style, the lodging rooms are airy and convenient, the whole furniture is new and neat,—the dining-room is large and spacious,—the parlor pleasant, and what is very unusual, the bar-room is as free from tobacco spit, the fumes and filth of rum and its concoctants, and as clean and pleasant as the parlor. The landlady, Mrs. Hill, seems to be like a mother to her boarders, and the travelling visitors who patronize her house. She has also secured the assistance of a gentleman of the Washingtonian school, in the management of the house, who is very active, polite and obliging. I therefore rejoice to be able to recommend the Washington House, No. 51 Elm street, New Haven, to the travelling public as a real home for the traveller, and wish Mrs. Hill a generous patronage from the temperance community in and around New Haven. WM. REED.

Tariffville, June 20, 1844.

WASHINGTON COLLEGE.—The annual meeting of the Alumni of Washington College will be held on Wednesday the 31st inst. An Oration by the Rev. JAMES A. BOLLES, of Batavia, N. Y., and a Poem by WM. H. BURLEIGH, Esq. of this city, will be delivered before the Association, in Christ church, at 3 o'clock in the afternoon of that day. The annual Commencement exercises take place the next day.

THE 4TH OF JULY.—The firemen and military got up quite a shovay parade on the Fourth. The 2d company Gov. Foot Guard of New Haven were present by invitation, and also Fire company No. 2 from the same city. A hand-some fire company, with a splendid new engine, were also present from Springfield. The usual ceremonies of ringing the bells and firing of guns at sunrise—the display of flags from the public buildings, &c. together with a large crowd of visitors from the country, gave quite a lively appearance to things throughout the day. The military companies dined at Union Hall at 2 o'clock, and the firemen at the City Hall at 6 o'clock, P. M. Some ten thousand persons were present in the evening, to witness a splendid display of fireworks, under the direction of a skillful pyrotechnist from New York. The day passed off without the occurrence of an accident, and we believe with very little, if any, intemperance. Notwithstanding the streets were crowded during the day, all appeared to be perfectly sober. The old fashioned practise of erecting booths for the sale of liquors around the State House yard, appears to have gone, by common consent, entirely out of date.

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# THE CHRISTIAN SECRETARY.

marksmen, which were conveyed to the ground the uproarious cheers of the multitude did not seem to subside, and the Sheriff Ardiss (one of the wounded in Kensington) promising to remain in the city to examine it until morning. Mr. Ardiss, with whom and the Sheriff he remained, to the number of thousands, kept upon the front of the church, in descending, partially dispersed the o'clock, the Union Fencibles, Capt. Lee, ground. Their commander, in a brief mob five minutes to disperse; and soon few persons left upon the spot.—Capt. Lee has possession of Queen-st. residence of the New York Tribune.

**Progressing—Dreadful State of Affairs converted into Kensington,**

PHILADELPHIA, July 7—P. M.

midst of evils! A revolution, of import, is now pervading our once fair city in the District of Southwark and in the vicinity of St. Philip de Neri street, and strong demonstrations of violence manifested on the part of many of the Priest, Rev. J. P. Dunn, most censorious character, and vindicating toward him. All the present excitement of truth and contradiction, be laid

were also early upon the ground, with a police, who took possession of the church, of cannon were drawn up in solemn array, scene was one calculated to strike horror

sent state of affairs. At 11 o'clock, Gen.

who has forever demeaned himself in the People,—gave several orders for the church, as well as the musketry, to the multitude present. Hon. Charles Nayler, Gen. C., to countermand his order, rather than see his fellow-citizens murdered by himself. He was then arrested, placed

where he was detained a prisoner, until when about two thousand marched in to the mosque, at the same time facing

A battering ram caused the doors

of the mob entered, defied the military, and escaped his home in 5th near

out of applause. Here he addressed all to retire to their homes.

past one, the Irish Greens, who had

sprinkled—of the Church, were assailed, providing they would open the pews of

This they did not do, and were conse- nced in running; they wheeled and fired, two persons. At Fifth and Small-streets, shelter, after having shot a young man

He was dragged out by the mob, the Commissioners Hall, but was nearly

impaled to death, before he reached the

now began to assemble in every direction.

kept at a distance, being unwilling to

see, as their commander had proved

them just beginning to move. B.

**Philadelphia Riots—Later.**

from our exchange papers a history of the disgraceful riots in Philadelphia which above related. Entire accuracy cannot be given to these accounts, but if they even approach, they show an awful state of things.

On Sunday afternoon, the military then up possession of St. Philip de Neri's Native Americans—the large mass of people estimated at 10,000, forced down a brick one of the doors, and a portion of them entering, but were induced to disperse without mischief.

On and eight o'clock, the military having committee who had charge and had afforded to the church during the afternoon, gave Cadwallader and the soldiers, came out of and proceeded in files of two, arm-in-arm, Second street, and turned down Second street took up line in front of the church. Part of the Native Committee were turning second street, an intoxicated man interdictary, caught hold of an officer's sword, drew stones.

A command then retired behind his men, over his head, and gave the word fire! immediately obeyed, and some twenty or were discharged, killing six persons, and others.

past 8 o'clock large groups of people were different corners of Second and Christian in the most excited manner of the firing upon the people, when several voices cried americans, come to the meeting! Rescue, ans! and a large body of persons rushed

reeling was soon assembled at the market. They brought out four pieces of Second street. They were well armed and supplied with ammunition.

After the meeting at the market, and kept up a continued fire with muskets, up to 11 o'clock: the soldiers retreated with great spirit. Some persons dodged and fired at the cavalry and soldiers; number of killed and wounded, it is impossible, for it is not only dangerous to walk the officers refuse to furnish intelligence, so far as we could learn, the following

casualty, of the Artillery, received a spent ball struck a purse in his pants, silver, and saved his life.

Scott, of the Cadwallader Greys, was mortally, seriously wounded.

apposed to be more of these wounded, dining in the church, in Queen-st., has been hospital for the military.

rode from the scene of action to head quarters, assailed at places, with stones, bricks,ously hurt.

all seemed quiet—crowds about, but disengaged. Nothing new from the Maj. Generals.

the movements subsequent to the firing the Philadelphia papers furnish the following:

having procured field pieces and armed

in front of the market, after the meeting in the Market-street, and up Front-street to the quiet place the gunners to the mid-point of the street, so as to range along Second, at which latter were a

and a six pounder were placed. The

darkness favored their operations, and they were undisturbed until they had fired the piece, which was heavily loaded with fragments of iron, that had been basely collected. At the same time the mob fired with muskets in the same direction from such covered positions as they could find, and the fire was immediately answered by a volley from the military, and the discharge of the field pieces. The firing on both sides was then kept up at intervals until about 10 o'clock, when it temporarily ceased.

The mob had at that hour two pieces, placed so to range Queen street, and had also a fifteen pounder, which they could not use, because it was not mounted. The feeling among them seemed that of desperation, and threats of the most startling character were very generally used by them against the military, and especially against General Cadwallader.

About 1 o'clock, A. M. the First City Troop of Cavalry, Capt. Butler, was ordered to proceed to the vicinity of Iowa. Gov. Ford demanded the State arms at Nauvoo, and ordered on a number of military companies. The Prophet became alarmed and escaped. On Sunday, Nauvoo was quiet, but Warsaw wore the appearance of a military encampment. Gov. Ford addressed the people of Carthage, and assured them that the offenders should be brought to punishment. The difficulties are now probably imminent, and the search is still numerous, principally for people of color, whose properties are immediately confiscated, and a wholesale system of robbery is thus established.

The Reveille of the 26th says: The Mormon excitement is probably at an end.—Joe Smith and the most obnoxious of his co-laborers have fled to Iowa. Gov. Ford demanded the State arms at Nauvoo, and ordered on a number of military companies. The Prophet became alarmed and escaped. On Sunday, Nauvoo was quiet, but Warsaw wore the appearance of a military encampment. Gov. Ford addressed the people of Carthage, and assured them that the offenders should be brought to punishment. The difficulties are now probably imminent, and the search is still numerous, principally for people of color, whose properties are immediately confiscated, and a wholesale system of robbery is thus established.

Great numbers of artizans, free, colored and blacks, have gone away, which they are allowed to do. One hundred and one went to Vera Cruz by last mail steamer—50 yesterday. No one, not even Count Villeneuve, the Intendante, dares to speak to General O'Donnell upon these matters. He has positively refused the British Commissioners to liberate any of the "Emancipados," or negroes captured long ago by British cruisers, and who, having served their probationary term, are entitled to their free papers, under the treaty with Great Britain. O'Donnell says the state of their "moral and religious" instruction has been hitherto neglected, so that they are unfit for the enjoyment of freedom, and must remain until they are so fitted. This answer was given to the Commissioners, respecting some 150 or more, now getting their moral instruction, working upon the *Guines Rail Road*, which must there be well attended to. But the truth is, that these unfortunate "Emancipados" are held up as their probationary terms of service expire, and are re-assigned to the same master, or the highest bidder, upon payment of about \$150 per man and \$85 per woman, for a new term of five or seven years.

There are upwards of 5000 of these unfortunate people, all of them entitled to their freedom, upon the faith of the British Government, but as in some instances large gratifications towards the above funds have been paid to the negroes captured long ago by British cruisers, and who, having served their probationary term, are entitled to their free papers, under the treaty with Great Britain. O'Donnell says the state of their "moral and religious" instruction has been hitherto neglected, so that they are unfit for the enjoyment of freedom, and must remain until they are so fitted. This answer was given to the Commissioners, respecting some 150 or more, now getting their moral instruction, working upon the *Guines Rail Road*, which must there be well attended to. But the truth is, that these unfortunate "Emancipados" are held up as their probationary terms of service expire, and are re-assigned to the same master, or the highest bidder, upon payment of about \$150 per man and \$85 per woman, for a new term of five or seven years.

Early this morning, I despatched Capt. Dunn with his

troop, to demand the artillery and public arms in Nauvoo. Capt. Dunn met Smith and the others coming out of the City Guards. Capt. Hill was struck to the earth, and an attempt was made to stab him with his own sword.—While in this situation, one of the Lieutenants gave the order to fire, which was done.

The military are continually harassed by the mob, and men are said to be lying in wait upon the roofs of houses in the vicinity of the church, ready to fire whenever an occasion offers.

It is now said that three of the soldiers are killed, two or three mortally wounded, and some more considerably hurt, in all, about 12.

The excitement in the city, in the neighborhood of the Public Offices, Newspaper Offices, &c., was most intense all day. The former riots did not subside, if they equalled, the intensity of feeling manifested yesterday. In the evening, after the news had been received of the firing upon the mob by the military, the excitement at a distance continued immense.

The Aldermen of several Wards in the city organized a Special Police in their Wards, who patrolled the streets until a late hour of the night, to preserve order.

The City Councils met at 8 o'clock last evening. Mr. Hagart offered the following:

Resolved, That the Mayor be requested to apply, in conjunction with the Committee on Police, as much as may be necessary (under existing circumstances) of the unexpended balance of the appropriation of \$20,000 made in May last for preserving the peace of the city.

Resolved, That the citizens be requested to meet in-stably in their respective Wards, and organize for the preservation of the public peace, under the Aldermen of the respective Wards.

Resolved, That the Mayor be requested to accept the services of citizens to be organized and armed in aid of the civil authority, not exceeding 2000 in number.

Which were twice read and passed. Select Council concurred.

Mr. McColl offered the following:

Resolved, That, in the opinion of these Councils, the civil authorities are justified in using whatever degree of force may be necessary in preserving the public peace, and protecting the lives and property of the citizens.

Which was twice read and passed. Select Council concurring.

Councils then adjourned to meet-day at 11 A. M.

The Philadelphia Gazette of Monday evening furnishes a few more particulars which we publish without attempting to correct the discrepancies and repetition unavoidable from the confused nature of the accounts we receive.

Joe Smith and Hyrum are dead—shot this afternoon. An attack from the Mormons is expected every hour. Will not the surrounding counties rush immediately to our rescue?

Warsaw, June 27th, 1844.

It seems that the circumstances attending the killing of the Mormon Prophet and his brother Hyrum are as follows: On yesterday Gov. Ford left Carthage with about 120 soldiers for the purpose of taking possession of the "Nauvoo Legion" and their arms. They arrived at Nauvoo about noon, and called for the assembling of the Legion.

About 2000 men with arms immediately responded to its call. These troops were put under command of Col. Singleton, of Brown co., who accompanied Gov. Ford to Nauvoo.

The Governor finding all quiet left Nauvoo about 5 o'clock, P. M. with a company of sixty men for the purpose of encamping about seven miles from the city.

At about the same time that Gov. Ford left Nauvoo, the Prophet and his brother were killed at Carthage under the following circumstances, as near as we can ascertain them:

John and Hyrum were both confined in the directors' room of the Carthage jail, awaiting their trial on a charge of treason. The jail was strongly guarded by soldiers and anti-Mormons, who had been placed there by the Governor.

A Mormon attempted to run by the guard for the purpose of forcing his way into the jail. He was opposed by the guard, and fired a pistol at one of the guard, giving him a slight wound.

A general confusion ensued in the crowd around the jail. Joe and his Mormon fellow prisoners it seems had provided themselves with pistols, and commenced firing upon the guard within. He then attempted to escape from the window, when a hundred balls entered his body, and he fell a lifeless corpse.

Expresses have been sent to the President of the United States for troops, and to Capt. Ringold, at Fort McHenry, for his Flying Artillery, and to Capt. Davis, at Fort Mifflin.

The military, though exhausted by severe duty, and sinking to the ground through fatigue, maintain a most indomitable spirit, resolved to hold their position to the last.

The following is an official list of the persons wounded in the riots of yesterday and last evening, and who were taken to the Hospital, viz:

Edward Lyon, wounded in the left arm.

\*James Linsenger, wounded in the thigh, severely.

\*Thomas C. Sanders, wounded in the breast.

\*David Kitehart, wounded in the abdomen.

Wm. Manning, severely wounded in both legs.

James W. Barr, wounded in the left arm and cheek.

James Crawford wounded in the arm; since amputated.

John McCutchen, wounded in the neck.

John Husted, wounded in the right arm slightly.

Elijah Jester, wounded in the throat by a spent ball.

James R. Tilley, wounded in the right arm, and doing well.

Henry Troutman, (from Germantown,) wounded in the groin and one of his hands. Taken to the Hospital at 6 o'clock this morning, and expired at half past 8.

The individuals above mentioned, and to whose names an asterisk is prefixed, are mortally wounded.

One o'clock.—WITHDRAWAL.—The Sheriff has acceded to the request of the citizens of Southwark, and will withdraw the military this afternoon, at 4 o'clock, and give up possession of the church to the civil power of Southwark, who agree to protect it. It is said the citizens will then disband.

From a list of the killed and wounded on both sides, it appears that there are *Natives*—killed or mortally wounded; 7; wounded more or less severely, 22. *Military*—killed or mortally wounded, 2; wounded 11. Total on both sides, killed and wounded, 42. This, however, probably is far short of the real number.

In haste; yours, &c.

From the N. Y. Tribune.

Later from the Mormons.

The following is from the St. Louis *Reveille* of the 25th ult.:

By the clerk of the steamer Ohio, which arrived yesterday, we are informed that Joe Smith and his council, at the latest accounts, were not to be found, although, in answer to the requisition of Governor Ford, they had agreed to surrender themselves up and abide the consequences. The Governor has ordered out 10,000 men and appears to be determined that the delinquents shall not escape the law.

Marital law had been revoked at Nauvoo, when the Ohio left them on her downward trip, and things had assumed a more peaceful appearance.

A great deal of hostility, we are told, had been manifested by the people of Warsaw against the steamer Osprey, on the alleged charge of rendering assistance to the Mormons. They desired to search the steamer as she lay at the landing, and Captain Anderson objecting, they brought cannon to bear upon her unless the search was allowed. Capt. Anderson, of course unprepared for resistance, permitted the search, what the result of the same was, we are not able to learn. The Osprey, however, shortly after, resumed her course up to Bloomington.

The Reporter of the same date says:

The Mormon excitement is probably at an end.—Joe Smith and the most obnoxious of his co-laborers have fled to Iowa. Gov. Ford demanded the State arms at Nauvoo, and ordered on a number of military companies. The Prophet became alarmed and escaped. On Sunday, Nauvoo was quiet, but Warsaw wore the appearance of a military encampment. Gov. Ford addressed the people of Carthage, and assured them that the offenders should be brought to punishment. The difficulties are now probably imminent, and the search is still numerous, principally for people of color, whose properties are immediately confiscated, and a wholesale system of robbery is thus established.

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range Queen street, and had also a fifteen pounder, which they could not use, because it was not mounted. The feeling among them seemed that of desperation, and threats of the most startling character were very generally used by them against the military, and especially against General Cadwallader.

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# THE CHRISTIAN SECRETARY.

**Poetry.**

**The Missionary.**

BY W. HOWITT.

"He was the first that ever bore  
Glad tidings to that desert shore."

My heart goes with the dauntless man,  
Freely as thou dost he,  
To sojourn with some barbarous clan,  
For them to toil, or die.

Fondly our spirits to our own  
Cling, nor part allow;

Thinking to some land forlorn has flown,—  
We turn,—where art thou?

To thon climb'st at the vessel's lofty side,—  
Numbers are gathering there;

The youthful warrior in his pride,

The merchant in his care.

Hearts which for knowledge track the seas,  
Spirits which lightlyrove

Glad as the billows and the breeze—  
And thou—the child of love.

A savage shore receives thy tread;  
Companions thou hast none;

The wild bows wave above thy head,

Yet still thou journeyest on;

Treading the tangled wild-wind clear,

Piercing the mountain gien,

Till wearied thou drawest near

The haunts of lonely men.

Strange is thine aspect to their eyes,

Strange is thy foreign speech;

And wild and strong is thy surprise

At marvels thou dost teach.

Thy strength alone, is in thy words,

Yet arms could not how

The spirit of those barbarous hordes

So ready to thine.

But O, thy heart, thou home-sick man,

With saddest thoughts runs o'er,

Sitting, as fades the evening wan,

Silently at thy door.

Yet, that poor hut upon the wild,

A stone beneath the tree,

And souls to Heaven's love reconciled—

These are enough for thee.

For the Christian Secretary.

Departed Mother.

A cold-hearted world may smile at my grief,  
When in tears of deep anguish I seek for relief;  
But the tear of affection and anguish must fall,  
Loved mother as often your name I recall.

I know how in childhood I knelt by your side,  
While you spoke of the Saviour who for me had died,  
And bade me "rely on his promise alone,"  
That is changeless and sure as Eternity's throne."

I remember, loved mother, your last fond embrace,  
When with death's gloomy paleness impressed on your face,  
You wiped from my eyelid the tear-drop that fell,  
As you gave me your hand and bade me farewell.

But whether a pilgrim and stranger I roam,  
Or share with my friends the sweet pleasures of home,  
The sunbeam of pleasure is clouded with gloom,  
At the thought of my mother that sleeps in the tomb.

And well may I mourn, when affection like thine,  
With a mother's fond counsel no longer are mine;  
I have friends still that love me, fond ones and true,  
But who here can love me, dear mother, like you?

With a Seraphim song she in rapture replies,  
Through the gloom of the grave, from her home in the skies,  
As she turns from the angelic throng of the blest,  
To welcome me there to that mansion of rest,

Saying weep not for me, but prepare now to die;  
Seek a treasure unfading, eternal on high;  
And soon we shall meet in Paradise fair,  
To be gems in our Saviour's bright diadem there.

Bristol, July 2, 1844.

C. B.

**Hope and Memory.**

BY MRS. L. H. SIGOURNEY.

A LITTLE baby lay in the cradle, and Hope came and kissed it. When its nurse gave it a cake, Hope promised another to-morrow; and when its young sister brought a flower, over which it clapped its wings and crowed, Hope told of brighter ones which it would gather for itself.

The baby grew to a child, and another friend came and kissed it. Her name was Memory.

She said; "Look behind thee, and tell me what thou seest."

The child answered: "I see a little book."

And Memory said: "I will teach to get honey from the book, that will be sweet to thee when thou art old."

The child became a youth. Once, when he went to bed, Hope and Memory stood by the pillow.

Hope sang a melodious song, and said: "Follow me, and every morning thou shalt wake with a smile as sweet as the pretty lay I sung thee."

But Memory said: "Hope, is there any need that we should contend? He shall be mine as well as thine, and we shall be to him as sisters all his life long."

So he kissed Hope and Memory, and he was beloved of them both. Whilst he slept peacefully, they sat silently by his side, weaving rainbow tresses into dreams. When he awoke they came in with the lark, to a good morning, and he gave a hand to each.

He became a man. Every day Hope guided him to his labor, and every night he supped with Memory at the table of Knowledge.

But at length Age found him, and turned his temples grey. To his eye the world seemed altered! Memory sat by his elbow-chair, like an old tried friend. He looked at her seriously and said:

"Hast thou not lost something that I entrusted to thee?"

And she answered: "I fear so; for the lock of my casket is worn. Sometimes I am weary and sleepy, and Time parlours my key. But the gems that thou didst give me, when life was new, I can account for all—see how bright they are!"

Whilst they thus softly conversed, Hope put forth a wing that she had worn, folded under her garment, and tried its strength in a heavenly flight.

The old man laid down to die, and when the soul went forth from the body, the angels took it; and Memory walked with it through the open gate of Heaven. But Hope lay down at the threshold, and gently expired, as a rose giveth out her last odors.

Her parting sigh was like the music of a seraph's harp. She breathed it into a glorious form, and said:

"Immortal happiness! I bring thee a soul that I have led through the world.—It is now time that Jesus hath redeemed it."

**THE FORGOTTEN SERMON.**—A curious scene occurred at Washington, a village in the county

of Durham, Eng., a short time since. The Rev. incumbent, after going through the formulae of the service, was about to give his sermon to an attentive, but certainly a very thin congregation, when lo! after a diligent search in all his pockets, the manuscript was wanting. What was best to be done under existing circumstances was the question that suggested itself to the Rev. functionary. To send the clerk for the missing document was the first idea that obtused itself. But where was it to be found, was the next question. Without more reflection, the priest opens the pulpit door, dressed in his robes, minus his hat, and bolts out of the church in search of his sermon. His house, which is about three hundred yards from the place of worship, he arrived at, and found the object of his search, which after a smart run, he delivered to his much surprised and highly amused congregation.—*Tyne Mercury.*

**A MONSTROUS POEM.**—A poem about King Alfred has lately been published in England in six large octavo volumes. The author of this huge work was Mr. John Fitchett, who died in 1838, after having consumed the best part of his life in the attempt to sing at fitting length valorous deeds of the great Anglo Saxon monarch. The entire poem is arranged in 48 books and is said to contain no less than 131,238 lines so that if poetical worth were measured by bulk, the name of Mr. Fitchett would be far above that of Homer, Virgil, or Milton. The *Iliad* contains only 15,593 lines *Aeneid*, 9,895; and the *Paradise Lost* of Milton only 10,565. It would therefore take four *Iliads*, four *Aeneids* and four *Paradise Losts* to make one King Alfred.

For the Christian Secretary.

**The Reformation; or the Christian's Choice.**

Anne Erskine and Clara Grant were own cousins. Anne was an orphan from infancy, and therefore resided with her uncle and cousin.—Anne and Clara were much alike in features, yet there was no similarity in disposition. Anne was a good girl, kind and affectionate to everyone, and for that reason beloved by all; while Clara was haughty and overbearing, her worst fault was pride; her best quality was benevolence. You may think it strange to see these two good and bad qualities thus united, but when I speak of her pride, I mean her impulsive fondness for dress and glitter, and when dressed, as she thought, very beautifully, she would then be proud and haughty, but when dressed in simple morning dress her eye would moisten at a tale of woe, and if possible she would instantaneously give relief. This is the difference dress makes in some. But I must go on with my story. It was Christmas, that happy time for children when presents are given and received, that Clara's father gave his daughter and neice money to buy, either four plainly bound books, or two richly bound ones.—Clara was a long while in dressing, and at last appeared with a red bonnet and two yellow plumes. While Clara had been dressing, Anne had dressed and sat down by the fire to read. As soon as Clara saw Anne, she laughed to herself to think how much better dressed she was than Anne.—Anne asked Clara if she would wait a moment until she could finish the story she was reading. "No" answered Clara somewhat impatiently "I wish to be on the way," and added to herself, "to be seen." They then started and were soon on their way toward the bookstore. Anne chose passing through an unrefined street that they might call on some poor people that lived there. Clara hesitated between love of show and kindness, but chose rather to be seen. They soon arrived at the bookstore. Anne quickly chose four neatly bound books, and Clara without even opening it chose a splendidly emblazoned covered book, which took all the money, that when she started she calculated to lay out for two handsomely bound books.

On their way home, Anne spoke to Clara about returning through the back street, but no, Clara was too proud. They soon arrived home and Clara hastened to lay her beautiful book (as she thought) upon the centre table, and went to warm herself. Anne went quietly up stairs and looked at her books, then put them neatly side by side, in her tiny book-case and went down to supper.

In the mean while, since Clara had laid her book upon the centre table, her father, who much wished that she overcame such insufferable pride, took out the blank white leaves (for they were such) and inserted brown paper in their stead, only one sheet upon which was the following story:

**"THE TWO ROSES; OR THE FOLLY OF PRIDE."** Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall be the duty of the Secretary of State to preserve the original books and papers of the late Connecticut Land Company, in some safe and convenient place in the State House in Hartford; and when requested he shall make and attest copies thereof, in the same manner as other copies of records and papers in his office are authenticated, which shall in all cases be admitted as legal evidence.

CHARLES J. McCURDY,

Speaker of the House of Representatives.  
REUBEN BOOTH, President of the Senate.  
Approved June 6, 1844. ROGER S. BALDWIN.

No. 27.

An Act in addition to and alteration of an Act entitled of the Charter and of the several Acts in relation to the city of Hartford.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the Court of Common Council of the city of Hartford shall have power to make by-laws relative to the regulation of public backs and coaches in said city, in the same manner and under the same restrictions and limitations as by the charter of said city by-laws specified therein are authorized to be made.

CHARLES J. McCURDY,  
Speaker of the House of Representatives.  
REUBEN BOOTH, President of the Senate.  
Approved June 6, 1844. ROGER S. BALDWIN.

No. 28.

An Act relating to the Books and Papers of the late Connecticut Land Company."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall be the duty of the Secretary of State to preserve the original books and papers of the late Connecticut Land Company, in some safe and convenient place in the State House in Hartford; and when requested he shall make and attest copies thereof, in the same manner as other copies of records and papers in his office are authenticated, which shall in all cases be admitted as legal evidence.

CHARLES J. McCURDY,

Speaker of the House of Representatives.  
REUBEN BOOTH, President of the Senate.  
Approved June 6, 1844. ROGER S. BALDWIN.

No. 29.

An Act regulating the Time of holding Electors' Meeting for the choice of Presidential Electors.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That in case of a passage of an act of Congress, providing for a uniform day for the choice of presidential electors in each of the United States, the meetings of the electors of this state for the choice of presidential electors, now required by law to be held on the first Monday of November, 1844, shall be held on the day provided in such law of Congress; and all existing provisions of law now applicable to said first Monday of November, shall be in force and be understood to apply to said day so designated in said act of Congress.

CHARLES J. McCURDY,

Speaker of the House of Representatives.  
REUBEN BOOTH, President of the Senate.  
Approved June 6, 1844. ROGER S. BALDWIN.

No. 30.

An Act in addition to an Act entitled "An Act for the due observation of the Sabbath or Lord's-day, and days of public Fasting and Thanksgiving."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the provisions of the fifth and sixth sections of the aforesaid Act be, and the same is hereby extended to the public meetings of all Temperance Societies, or any meeting for the promotion of the cause of temperance in this State.

CHARLES J. McCURDY,

Speaker of the House of Representatives.  
REUBEN BOOTH, President of the Senate.  
Approved June 6, 1844. ROGER S. BALDWIN.

No. 31.

An Act to confirm the proceedings of a meeting of the Commissioners of the County of Middlesex, and the Representatives of the towns of said county.

Whereas, at a meeting of the Commissioners of Middlesex county and the representatives of the towns of said county, held at Haddam, in the county aforesaid, on the 25th day of Dec. 1843, it was voted that a tax of seven and a half mills on the dollar be laid on all the polls and rateable estate of said county, on the lists of 1843, to be collected for the first day of July, 1844, and a half mills of which shall be for the purpose of erecting a jail in the town of Haddam aforesaid, in such manner that it will answer the purpose of a jail and county work-house, and two mills of which being for the ordinary expenses of said county, and inasmuch as there are doubts whether the proceedings of said meeting and the tax so laid as aforesaid were in all respects according to law, in consequence of the assessment lists of 1843, of the several towns aforesaid, not having then been made, corrected and completed so as to be the rule for the county tax aforesaid to be levied and apportioned thereon, according to law. Therefore,

CHARLES J. McCURDY,

Speaker of the House of Representatives.  
REUBEN BOOTH, President of the Senate.  
Approved, May 28, 1844. ROGER S. BALDWIN.

No. 32.

An Act in alteration of an Act incorporating the Whaling Bank.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That any person may hold of the capital stock of the Whaling Bank actually paid in, an amount not exceeding ten thousand dollars; and as much of the third section of an Act incorporating

for which it was designed, and added that he was glad she had bought the book as it had produced such a transition for the better; he said she was once like the book, all show and glitter outside, and like the story the book contained, possessing but one good object among many dull and unpleasing. I would add my advice to all those, who are what Clara was; go now and be what Clara is, kind, gentle and affectionate to all.

SARAH.

[Little "S. E. L." has changed her signature to "SARAH," for the purpose of avoiding the confusion which might occur from the circumstance of the same signature being used by two writers.]

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